1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

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Rats.—There are two kinds of edible rats, "tika"wa, which lives under the junipers, and ka"wa, which is smaller and lives under small rocks, but not in the hills." Neither was the object of much hunting, but if a person happened upon one he shot it. The smaller rat was sometimes taken by inserting a straight stick in the hole. The rat bit at this and was then pierced with a sharp thrust. If it died under the rocks, it was pulled forth by twisting the stick in the skin.

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Birds.—On the whole, land birds figured slightly in Paiute diet. The sage hen (hu'dsi')[41] seems to have been the only one of any importance and was the only bird snared. A green willow or service shoot, about ten feet in length, was set in the ground and bent over and a string with a noose on the far end was attached to the top of the shoot. The noose encircled a slight depression in the ground and was there secured by a little rock or a small pin. When the sage hen walked into the noose, the cord slipped from the pin, releasing the willow and holding the bird fast by the leg. A man might set five or six snares of this sort every morning.

Sage hens were also caught by the hunter from a small pit screened by a brush or willows. On such occasions a man did not shoot; he merely reached out and captured the birds. In spring the sage hens have a "dance," at which time they are thick and easy to catch. In the old days a hunter sometimes wore an antelope disguise[42] and approached the dancing birds undetected. He carried a short stick with which he knocked them on the head.

In spring when the birds came to water, a net, ten or fifteen feet across, was spread horizontally about a foot and a half above the ground. One side was pegged down and the other was supported at the corners by posts. A central post, slit at the top to receive the cord, prevented sagging. The hunter concealed himself in a pit near-by and when a large number of sage hens were beneath the net, he pulled a string, releasing the supporting posts. The net fell, securing the birds, their heads protruding upward through the meshes.

Grouse (kahü"[2]) were hunted in the spring with bow and arrow. The prairie chicken (pako'g[e]) was also shot with the bow. Other birds such as blackbird (pako'dop[s]) and robin (su'gu) were undoubtedly eaten in the old days but seem to have been of slight importance. Valley quail are plentiful now but have been recently introduced. Informants could not remember mountain quail from the old days.

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[41] The generic term for bird is hu'dsi'-pa'[s].

[42] SW. Probably this holds only for Oregon where the antelope disguise was more frequently used.

1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

223 *Water fowl.*—Water fowl, however, such as ducks (pü'hü), geese (nagü't^{a}), and swans (wahi't^{a}), seem to have been hunted to a considerable extent. With the exception of the mud hen (sa'iyü), they were usually shot with the bow. Mud hens were gathered in fall by means of communal hunts headed by a "chief" who organized the expedition. Any man could become such a "chief" by gathering a party of eight to fifteen men. All of these proceeded to the lake where one of them embarked on a balsa while the others remained on shore. The man on the balsa frightened the birds, driving them toward shore into the hands of the waiting hunters. The birds were captured and dispatched with sticks; sometimes they were caught with dogs. Women occasionally assisted the man on shore.

Ducks were plentiful in the fall. The hunter concealed himself in a brush blind (pai''ka'ni) early in the morning. He shot four or five birds before startling the flock and continued shooting as they flew. According to Jeshua, ducks were hunted with the aid of one or two decoys (pühü-dua') to which long strings were attached. The duck skin was stuffed with grass and could be dried and used again. He stated that these decoys were used on Cowhead lake, but the remainder of informants, both from Bidwell and Beatty, claimed that they were not used locally. Ducks were never taken in nets.

Swans are said to have approached of their own accord and without the lure of a decoy. Young geese unable to fly were captured on the lake from a balsa. Geese were also frightened to shore where the women grabbed them and dispatched them with a stick. Eight or ten geese were taken this way. Occasionally an individual trapped geese the same way as sage hens. There was no "chief" for goose hunting because only a few persons participated. In the fall, Goose Lake valley was visited by birds which informants called cranes (wass'). The small birds, large enough to be eaten but too small to fly, were shaken from the trees.

222 *Insects, etc.*—Crickets[43] (ni'su') were found in late summer on the slopes of hills. They were collected early in the morning when cold and bunched. Women usually did the gathering, but men occasionally assisted. The insects were picked up in the hand and dumped into the carrying basket. All informants explicitly denied beating the brush and driving the crickets into a pit. One informant stated that "the whites did that when they wanted to kill them." Grasshoppers

[43] These were described as "two finger joints in length" and as "traveling in bunches." Professor Essig says they are almost certainly Mormon or Western crickets.

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

would drive the rabbits while four or five tended the net. They would catch thirty or forty a day.

Rabbits were cooked in hot ashes. Dellenbaugh writes:—

> Dexterously stripping off the skins they slit open the abdomen, removed the entrails, and, after squeezing out the contents by drawing between thumb and fingers, they replaced the interminable string in the cavity, closing the aperture with the ears, and stowed the carcass in the hot ashes for a few minutes.[1]

The Paviotso had a communal antelope hunt with a pound into which the game was driven (see section on "Ceremonies and Dances"), and also communal duck, mud-hen, and rabbit hunts. Individual hunters stalked deer and antelope; they approached the game wearing a deer or antelope head with the antlers and mimicking the actions of their victims. This practice is called *tū'hū-itaqwó*. In this way it was possible to sneak up close to the herd, and shoot an animal, which was then pursued till it fell down. A strong man might also run down an antelope by tracking it for one or two days before shooting at all. The antelope lived in the mountains, not in the valley.

The duck and mud-hen hunting was executed under the leadership of two head men. One of them would tell the people: "On such and such a day each of you shall make a tule boat for himself. The next day you shall make arrows. Two days after finishing the arrows you shall start." They would go on the water about daylight, led by one of the head men. There might be as many as thirty or more men in the party. They were led through the tule rushes out on the lake, where ducks and mud-hens were sighted. The hens would try to hide. Then they would divide into two parties, each led by one head man, and surround the flocks. When they had shot enough, they went home. That evening the head men told them to come again in two days for another hunt. They would scare the ducks from a small into a big lake. Then the head man said, "In three days from now we will go close and camp there. We'll start early." Then they would go through the tule on their rafts, sometimes driving the ducks out on dry land. Ducks were also caught in nets (*pūhū'kwana*) stretched between long sticks stuck into the water. From a Fallon informant I obtained two canvas-back decoys (Fig. 1), the birdskins of which were fitted over a tule body.

The rabbit-hunt is likewise under the direction of a special manager; at Fallon the office is filled by Billy Springer. Usually the Paviotso of Wadsworth, Walker River, and other localities are invited to participate. The visitors stay with the Fallon people as long as the hunt lasts—say

[1] Dellenbaugh, 232.

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

224 624 ten or fifteen days—then return home after drying the meat. November is the proper time. When Springer was a boy nets were still in vogue, but nowadays only guns are used. There is no general distribution of the spoils; everyone takes his own kill and saves the hides therefrom. The [462] women go along to cook, taking the children along. The men do not return to camp for a midday meal, but only at sundown since they have to go a considerable distance.

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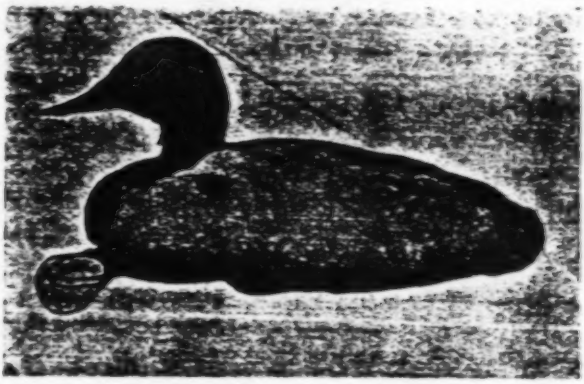

Fig. 1 (50.1–7934). Canvas-back Decoy, Birdskin over Tule Body, Paviotso.

224 624 In the old days a fire was first made every morning of the hunt and all the men would gather there to get instructions from the head man of the hunt. Practically everyone then had a net. They would stretch the nets, several next to one another. The head man bade the people start in two directions and later come together. A rectangle of nets was made six times a day, three times on the way from home and as many times on the return trip. The men took positions in one horizontal line inside the nets and nearest the fire, then proceeded toward the opposite side. Some rabbits would run counter to the line of the advancing hunters but only ran into the nets, whereupon the owner of such nets seized his catch. Other rabbits were dispatched with arrows as they ran past the line of hunters. The line of nets perpendicular to the line of hunters was longer than theirs. One informant said this communal hunt was kept up for a month.

000 The Gosiute practised a communal hunt for both antelope and rabbits, driving the game through a V-shaped enclosure and killing their victims at the apex. Deer and antelope were also driven down precipices.[1]

[1] Chamberlin, 335 f.

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

TRANSPORTATION.

The Wind River Shoshoni did not use the travois with either dogs or horses "except very rarely." It may be noted that the Crow likewise did not use the horse travois except to transport wounded people. For this purpose the Shoshoni of Washakie's band are also reported to have used the device.[1] Bags were sometimes tied to each side of the dog by the Shoshoni and a sort of crupper went round its tail. According to informants at both Ignacio and Whiterocks, the Ute did not use the travois at all.

Characteristic of the Paiute and Paviotso are large burden baskets carried on the back of the women by means of a tumpline. The Shivwits say this line rested on the basket hat, which thus served to protect the head, a conception exactly paralleled among California tribes.

The Shoshoni say they had no means of crossing water except wading, but the other groups refer to some other means of transportation and even for the Shoshoni Wilson reports bulrush rafts holding from six to eight hundred pounds (see below as to "balsas").[2]

The Shivwits had the following scheme. When there were people who could not swim they and the baggage got on the center part of a log while some swimmers got in front to pull the raft and others in the rear to push it forward. Thus they crossed the Colorado, the only river that required any such device. The raft was called *posintsaxàp'*; the logs and crossbeams were tied together with yucca (*ū"s*) string. Another method of carrying goods across was for a swimmer to take his load on his head, holding it with one hand, and taking a long log under the other arm. A child might be carried across with its chin resting on the person's head. Sometimes a mountain sheep was carried across the Colorado on the swimmer's head.

A Uintah Ute spoke of a raft made from *sìmpuv'* grass. It was only used in shooting with bow and arrow and could accommodate from two to five men. When well made this type of boat would not sink; after being used, it was inverted and allowed to dry.

When hunting ducks and mud-hens in the fall the Paviotso use a balsa consisting of tule rushes tied in bundles so as to approximate boat shape. A specimen bought near Fallon (Fig. 32) is composed of two bundles of the tule species known as *saib'*, while the twisted rushes used to tie the bundles are of the *toib'* or flat tule variety,—the same as that used for wikiups. The construction took two hours. It was then success-

[1] Wilson, 104.
[2] Ibid., 30.

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

fully tested on a small pond about fourteen miles from Fallon, a long willow pole being used for punting. This particular balsa was meant for a single person, who kneels in the rear, facing the prow-like end. Some specimens accommodate two men, in which case the one not punting occupies the center of the raft, also facing the prow. A low rim toward the front keeps birds from rolling overboard after being shot and placed aboard. In shallow water the poling is all on one side, in deeper water it alternates with a paddle-like stroke. These balsas get much lighter as the tule dries. A very similar balsa from Pyramid Lake has been figured in the *Handbook of American Indians*, I, p. 156. According to Kroeber, the balsa is widely distributed in California, occurring among the Modoc, Achomawi, Wintun, Maidu, Pomo, Costanoans, Yokuts, Tübatulabal, Luiseño, Diegueño, and Colorado River tribes.

The Plateau Shoshonean cradles conform to two main types,—the basketry type suggestive of Californian specimens, and the board type as found among some of the more western Plains tribes. I do not know of any Shoshonean peoples besides the Comanche who employ Mason's "lattice" form.[1]

As might be expected from their location and cultural relations, it is the Paviotso and Paiute who employ the Californian pattern while the Shoshoni and Ute exhibit both forms simultaneously. The board-cradle of both these tribes is rounded at the top and tapers towards the bottom, the shape closely resembling that of Blackfoot, Nez Percé, and Crow cradles. The board is covered with buckskin and there is an awning above the infant's head. The largest cradle in the possession of the Museum (specimen 50.1–6930) is of this category; it was bought from a Southern Ute at Navaho Springs, Colorado. The picture (Fig. 33b) shows a Ute baby resting in its cradle; to enhance the æsthetic effect the mother threw a beaded vest over the top of the board. This piece closely resembles the one figured by Mason as coming from the Uncompahgre Ute[2] and thus establishes the essential identity of the Northern and Southern Ute cradleboards. Specimen 50.1–6930 also shows the two straps noted by Mason,—one near the top for suspension in the lodge the other lower down for the mother's forehead. In addition the back has near the top a fringe that is lacking in Mason's illustration.

In a previous publication I have described another form of Shoshoni cradle,[3] which is best considered an aberrant variety of the basketry

[TEXT CONTINUED ON PAGE 253]

[1] Handbook, vol. I, 357.
[2] Mason, 7a), 526.
[3] Lowie, 19b).

2: Lowie E-5 (no date) 1924 NR13 Northern Paiute NR13

else was made chief. The Shivwits spoke of a chief prominent for giving advice at councils and not chosen by the people. Besides him there was another man of lesser prestige who went about to give advice. Doctor Spier informs me that this is also the function of a Havasupai chief.

The Paviotso, like the Paiute and the Washo, had a head man for the rabbit hunt, and also head men for duck and mud-hen hunting respectively. Billy Springer of Fallon is chief of the rabbit hunt; he is supposed to know most about it. He has held office for fifteen years (1914), succeeding a maternal uncle at the people's request. For a big undertaking he invites Paviotso from other localities, such as Schurz, Wadsworth, or Lovelocks. They continue for about ten or fifteen days.[1] Sometimes he decides to rest for a day because the Indians are tired out. Every morning he issues directions, such as, "Well, boys, prepare your breakfast and get your guns ready"; or, "We'll not go out this morning but stay at home and play." Billy receives no pay for being director. If he were to die, the office would not, in my interpreter's opinion, descend to any relative of his, but the Paviotso would select some "smart man" for the position.

Sarah Winnemucca naturally tends to aggrandize her relatives' authority. According to her, her grandfather was "chief of the entire Piute (Paviotso) nation" and was succeeded by her father, who in turn was succeeded by her brother. From her account it is clear that a chief presided over various economic undertakings and was expected to entertain all visitors to the point of going hungry himself.

> At the Council one is always appointed to repeat at the time everything that is said on both sides, so that there may be no misunderstanding, and one person at least is present from every lodge, and after it is over, he goes and repeats what is decided upon at the door of the lodge, so all may be understood. For there is never any quarreling in the tribe, only friendly counsels. The sub-chiefs are appointed by the great chief for special duties. There is no quarreling about that, for neither sub-chief nor great chief has any salary.[2]

Kinship Usages.

Since the mother-in-law taboo is so strongly developed among the Lemhi Shoshoni,[3] I inquired concerning it among every Shoshonean group visited, but with a purely negative result. There was no evidence at all that it was ever practised among the Paviotso, Paiute, Ute, or Comanche. At Wind River nearly every one of my informants declared that he had never heard of such a custom, the mother-in-law being

[1] The fact that these numbers are multiples of five may be significant.
[2] Hopkins, 8, 10, 54.
[3] Lowie, 211.

Washo NT20
Achomawi NS5

N W A 224 N [535]

ANTHROPOLOGICAL RECORDS

	Ts	Kl	K2	Kn	To	Tb	Pa	Wn	At	Sa	Tg	Wd	Ki	AK
97a. Fire to summon people to starting place	+	+	+	+	+	+	+	+	+	+	+	+	+	+
98. Special leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+
98a. Dance before each drive	+	+	+	+	+	+	–	–	–	–	–	–	–	–
99. Duration of drive (days): 5	–	–	+	+	+	+	+	–	–	+	+	+	–	–
99a. 3	+	+	–	–	–	–	–	–	+	–	–	–	–	–
99b. Not fixed	–	–	–	–	–	–	–	+	–	–	–	–	+	+
Snares, Nets, Etc.														
100. Spring-pole trap	+	–	–	–	–	–	+	–	+	+	+	+	+	–
101. For birds	–	–	–	–	–	–	+	–	–	+	–	+	+	–
102. For sage hens	–	–	–	–	–	–	+	–	+	+	–	+	+	–
104. Trap behind fence	–	–	–	–	–	–	–	–	+	–	–	+	–	–
107. For rodents	–	–	–	–	–	–	+	–	+	–	–	+	–	–
109. For small mammals	–	–	–	–	–	–	+	–	+	+	+	+	–	–
110. For large mammals	–	–	–	–	–	–	+	–	–	–	–	–	–	–
112. For rabbits	+	+	+	+	–	–	+	–	+	+	+	+	+	+
112a. Noose set on rabbit trail in snow	+	+	+	+	–	–	+	–	–	+	+	+	–	+
113. Noose in fence gap	–	–	–	–	–	–	+	–	+	–	–	+	–	–
116. For birds	–	–	–	–	–	–	+	–	–	–	–	+	–	–
117. For sage hens	–	–	–	–	–	–	+	–	+	–	–	+	–	–
118. Long rabbit net	+	+	+	+	+	+	+	+	+	+	+	+	+	+
120. Bird net	+	+	+	+	+	+	–	+	+	+	+	+	+	+
121. Circular, dome shape	+	+	–	+	–	+	–	–	–	–	–	–	–	–
122. Tunnel shape	–	–	+	–	–	–	–	–	–	–	–	–	–	–
123. Rabbit net used	+	+	–	+	+	+	–	+	+	+	+	+	+	–
124. Willow frame	+	+	–	–	–	+	–	–	–	–	–	–	–	+
125. Sagebrush support	–	–	–	+	–	–	–	–	–	–	–	–	–	–
126. Edge staked down	+	–	+	+	–	–	–	–	–	–	–	–	–	–
127. Placed near water	+	+	–	+	+	+	–	+	+	+	+	+	+	+
128. Placed over creek	–	+	–	+	–	–	–	–	+	+	+	+	+	–
129. Sagebrush wings	–	–	–	+	–	–	–	–	+	+	–	+	+	–
132. For sage hens	+	–	–	+	–	+	–	+	+	+	+	+	+	–
133. For doves	–	+	–	–	–	–	–	+	–	–	–	–	–	–
134. For ducks	–	+	+	–	+	–	–	+	–	+	–	+	–	+
136. Birds driven to net	–	–	–	+	–	+	–	–	+	+	+	+	–	–
137. With antelope disguise	–	–	–	–	–	–	–	–	+	+	+	+	–	–
140. Net snare for rabbits	+	+	–	–	–	–	–	–	–	–	–	–	–	–
141. Basketry traps	+	–	–	–	–	–	–	–	–	–	–	–	–	–
142. Deadfalls	+	+	+	+	+	+	+	+	+	+	+	+	+	–
143. Figure-4 trigger	+	+	+	+	+	+	+	+	+	+	+	+	+	–
144. 2-stick trigger	–	–	–	–	–	–	–	–	–	+	+	+	+	–
145. Bait used	+	+	+	–	+	–	+	+	+	+	+	+	+	–
146. For large mammals	–	+	+	+	+	–	+	–	–	–	–	+	–	–
147. For small game	+	+	+	+	+	+	+	+	+	+	+	+	+	–
148. For birds generally	–	–	–	–	–	–	+	–	–	+	–	+	–	–
149. For grouse	–	–	–	–	+	–	–	–	–	–	–	–	–	–
150. Pitfalls	+	+	+	–	+	–	+	–	+	+	+	+	–	+
151. Cover of cross bars	+	+	+	–	+	–	+	–	–	+	+	+	–	+
152. Bait on cover	+	+	+	–	+	–	–	–	–	–	–	+	–	–
153. For carnivores	+	+	–	–	+	–	–	–	–	–	–	–	–	+
154. For rabbits and rodents	–	–	+	–	–	–	+	–	+	+	+	+	–	+
Booths and Blinds														
155. Brush enclosure	–	–	+	–	–	–	–	–	–	+	–	–	–	+
156. Domed brush house	+	+	+	+	–	–	–	+	–	–	+	+	–	+
158. Conical house	–	–	–	–	–	–	–	+	–	–	–	–	–	+
159. Pit	–	–	–	–	+	+	+	–	–	–	–	–	–	+
160. With brush fence	–	–	–	–	–	–	+	–	–	–	–	–	–	–
162. Concealment in near water	+	+	+	–	+	+	+	+	+	+	+	+	+	+

N W A [223]

N [223]

N W A 223

[p. 368]

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV--STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Kn	To	Te	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
163. Shooting birds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
164. Geese	+	+	+	+	+	+	+	–	–	+	+	–	+	–
165. Bird caught from blind with bare hand	+	+	+	+	+	+	+	+	+	+	+	+	+	–
166. Off perch	–	–	–	–	–	–	+	+	–	+	+	+	–	+
167. Inclined pole as perch	–	–	–	–	–	–	+	–	–	+	+	+	–	+
173. Geese killed from blind: sheep	+	+	+	+	+	+	+	+	+	+	+	+	+	+
175. Antelope	+	+	+	+	+	+	+	+	+	+	+	+	+	+
176. Tule blind	+	+	+	+	+	–	+	–	+	–	–	+	–	–
Decoys and Disguises														
178. Live birds	–	–	–	–	–	–	–	–	–	–	–	–	–	–
180. Stuffed birds	+	+	+	+	+	–	+	–	–	–	–	–	–	–
180a. Stuffed heads on sticks	–	–	+	–	–	–	–	–	–	–	–	–	–	–
181. Moved with string	+	+	+	+	–	–	–	–	–	–	–	–	–	–
181a. Body of tule	+	+	+	+	–	–	–	–	–	–	–	–	–	–
182. Birdskin on head	–	–	–	–	–	+	–	–	–	–	–	–	–	–
183. Animal disguise	+	+	+	+	–	+	+	–	+	+	+	+	+	+
184. Head	–	–	–	+	–	+	+	–	+	+	+	+	+	+
185. Whole skin	+	+	+	–	–	+	–	–	+	+	+	+	+	+
186. Sticks as front legs	+	–	–	–	–	+	–	–	+	+	+	+	+	+
187. Paint arms	–	–	–	–	–	+	–	–	–	+	+	+	+	–
188. Deer	+	–	+	+	–	+	+	+	+	–	–	+	–	+
189. Antelope	+	+	+	+	–	+	+	–	+	–	–	+	–	+
190. Mountain sheep	–	–	–	–	–	+	–	–	–	–	–	–	–	–
191. Grass or brush disguise	–	+	+	–	–	–	–	–	–	–	–	–	–	–
Waterfowl Hunting														
Communal drive:														
192. Balsas	+	+	+	+	+	–	+	+	+	+	+	+	+	+
193. Chief or director of hunt	+	+	+	+	+	–	+	–	+	+	+	+	+	–
194. Killing with club	+	+	+	–	–	–	+	–	+	+	+	+	+	–
194a. Killing with hands: break legs or neck	+	+	+	+	+	–	+	+	+	+	+	+	+	+
194b. Rabbit net used	+	+	+	–	–	–	+	–	+	–	–	–	–	–
195. Mud hens taken	+	+	+	+	+	–	+	+	+	–	–	+	–	–
196. Young ducks taken	+	–	+	+	+	–	+	–	+	–	–	+	–	–
196a. Young geese taken	+	–	+	+	+	–	+	–	+	+	+	+	+	–
197. Hunter uses animal disguise	–	–	–	–	–	–	–	–	+	+	+	+	+	–
198. For ducks	–	–	–	–	–	–	–	–	–	–	–	–	–	–
200. For sage hens	–	–	–	–	–	–	–	–	+	+	+	+	+	–
Miscellaneous														
201. Rodents taken from burrow by twisting stick into skin	+	+	+	–	–	+	+	+	+	+	+	+	+	+
202. Cottontail taken	+	+	+	–	–	+	+	+	+	+	+	+	+	+
203. Rat taken	+	–	+	–	–	+	+	+	+	+	+	+	+	+
204. Chipmunk taken	–	–	–	–	–	–	+	+	+	+	+	+	+	+
205. Reptile hook	–	–	–	–	–	–	+	–	–	–	–	–	–	+
206. Geese hung on belt by head	+	+	+	+	+	+	+	+	+	+	+	+	+	+
207. Rats poked out	+	+	+	+	+	+	+	+	+	+	+	+	+	+
208. Rats burned out	–	+	–	–	+	+	+	+	+	+	+	+	+	+
209. Smoking out of animal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
210. Jack rabbit	+	+	+	+	+	–	+	+	+	+	+	+	+	+
211. Cottontail	+	+	+	–	+	+	+	+	+	+	+	+	+	+
212. Other rodents	+	+	+	+	–	+	+	+	+	+	+	+	+	+
214. Fan to blow smoke in den	–	+	–	–	+	+	+	+	+	+	+	+	+	+
215. Sage-hen wing	–	+	–	–	–	–	–	–	–	+	–	–	+	+
216. Crow wing	–	+	–	–	–	–	–	–	–	+	–	–	+	+
217. Hawk wing	–	+	–	–	–	–	–	–	+	+	–	+	+	+

NWA 223
NWA [224]
NWA [224]
NWA 224

[p.369]

Washo NT20
Achomawi N55

ANTHROPOLOGICAL RECORDS

		Ts	Kl	K2	Kn	Yo	To	Pa	Wa	At	Sa	Tg	Wd	Ki	Al
NWA 220	218. Brush	–	+	–	–	–	+	+	+	–	+	+	+	+	+
	219. Feather	–	+	–	–	–	–	–	–	–	–	+	+	+	+
	220. Basket	–	+	+	+	+	–	+	+	+	+	+	+	–	+
	220a. Anything	+	+	+	+	+	+	+	–	–	+	+	+	+	+
	221. Rodents flooded out	–	+	+	+	+	+	–	+	+	+	+	+	+	+
	222. Flares for fuel	–	–	–	+	+	–	+	–	–	–	–	+	–	–
	Eagle (and Other) Catching														
NWA 223	223. Aeries owned, individually	+	+	+	+	+	+	+	+	+	+	–	+	+	+
	224. Young taken from nest	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	225. Frightened off nest, caught	+	–	–	–	+	+	+	–	+	–	+	+	–	+
	226. Hunter climbs to the nest	–	+	+	+	+	+	+	+	+	+	+	+	+	+
	227. On rope	–	+	+	–	–	+	+	+	+	–	+	+	–	–
	228. On net	–	–	+	–	–	+	–	+	–	–	–	–	+	–
	229. Carries cage	–	+	–	–	+	+	–	–	–	–	–	+	–	–
	230. Seizes by hand	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	230a. Eaglet held down with stick to protect hand	+	–	–	–	–	–	+	–	–	–	–	–	–	–
NWA [231]	236. Feathers taken, then eagle released	+	+	+	+	+	+	+	–	+	+	+	+	+	+
	237. Rearing of eagle	–	+	+	+	+	+	+	–	+	+	+	+	+	+
	238. Nest in tree	–	–	–	–	–	–	–	–	–	–	–	–	+	–
	239. Bird tied up	–	–	–	–	–	–	–	–	+	+	+	+	+	+
	240. Caged	–	+	+	+	+	+	+	+	+	+	–	–	–	–
	241. Eagle-catching power from dream	–	–	–	+	–	–	–	–	–	+	–	+	–	–
	242. Eagle caught for feathers	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	243. Tail feathers	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	244. Wing feathers	–	+	–	–	–	–	–	+	–	–	+	+	–	–
	244a. Down	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	245. For trade only	–	–	–	–	–	–	–	–	–	–	–	–	–	+
NWA 231	248. Rearing other birds	–	–	–	+	–	–	–	–	–	+	–	–	–	–
	248. Chiefly dove	–	–	–	+	–	–	–	–	–	–	–	–	–	–
	249. Young taken from nest	–	–	–	+	–	–	–	–	–	–	–	–	–	–
	250. Bird kept in cage	–	–	–	+	–	–	–	–	–	–	–	–	–	–
	251. Twined willow cage, pointed top	–	–	–	+	–	–	–	–	–	–	–	–	–	–
	Fishing														
NWA 226	252a. Trout caught in own territory	–	+	+	+	+	–	+	+	+	+	+	+	+	+
	252b. Obtained in neighboring area	–	–	+	+	–	–	–	–	–	–	–	–	–	–
	252c. Suyai caught in own territory	–	+	+	–	–	–	–	–	–	–	–	–	–	–
	252d. Obtained in neighboring area	+	–	–	+	+	+	–	–	–	–	–	–	+	–
	252e. Suckers caught in own territory	–	+	+	+	+	–	+	+	+	+	+	+	+	+
	252f. Obtained in neighboring area	+	–	–	+	+	+	–	–	–	–	–	–	–	–
	252g. Minnows caught in own territory	–	+	+	+	+	+	+	+	+	–	+	+	+	+
	252h. Obtained in neighboring area	+	–	–	+	+	+	–	–	–	–	–	–	–	–
	252i. Salmon caught in own territory	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	252j. Obtained in neighboring area	–	–	–	–	–	–	–	–	–	–	+	+	–	–
	255. Fish nets	+	+	+	+	+	–	+	+	+	–	+	–	–	+
	256. Special form	+	+	+	+	–	+	+	+	+	–	+	–	–	+
	257. Rabbit net used	–	–	–	–	–	–	–	–	+	–	+	–	–	–
	258. Wading in stream	–	–	+	–	–	–	–	+	–	–	–	–	–	–
	258a. Ice pick	–	–	–	+	–	–	–	–	–	–	–	–	+	–
N [476]	259. Net used through ice	–	+	+	+	+	–	–	+	+	–	+	–	+	+
	259a. Communal fishing	–	–	–	+	+	–	–	+	+	–	+	–	–	+
	260. Weir	+	+	+	–	+	+	+	+	+	+	+	+	+	+
	261. Rock dam	–	–	–	–	–	–	–	+	–	–	–	+	+	–
NWA 226 227	262. Platform built over river	–	+	–	–	–	–	–	+	–	–	–	+	–	–
	263. Basket for taking fish	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	264. Conical carrying type	–	+	+	–	+	–	+	+	+	+	+	+	+	+
	265. Special elongated type	+	+	+	–	+	–	+	+	+	+	+	+	+	+

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N 224 85. K2: Hunter would pound rock with moccasins. At: Mt. sheep could only be attracted by pounding in mating season.

86. Steward, 253, mentions a picture in Muir which shows a sheep hunter with headgear suggesting an antelope. Ki: Kelly, 81, said her informants had never seen mt. sheep, but had heard antelope disguise was used to hunt them at times.

N [756 789] 91. To: Affirmed by BS, who said magic was used in all hunting. BS enjoyed telling of great powers of old shamans, and appeared to exaggerate the importance of magic.

Communal Rabbit Hunting

N [825] Jack rabbit called kamŏ.

92. To: Lowie, 197, describes rabbit hunting nr. Fallon.

93. At, To: Fire used to drive rabbits.

94. Ki: No "rabbit stick" (Kelly, 88).

96. Owens Valley: + (Steward, 254).

97. Ki: + (Kelly, 88): women and girls helped in drive.

98a. At: In old days there was only 1 dance per year.

Snares, Nets, Etc.

100. Owens Valley: Although a snare was found in Hooker Cave, Steward, 255, denied its use in Owens Valley. Ku: In Lovelock Cave, Loud reported what is probably a spring-pole trap (Loud, 115).

101. Ki: Kelly, 89, said snare used only for sage hens.

112. Owens Valley: Steward, 254, said nooses in trails for catching rabbits and wildcats.

N ● 223 117. At: Nooses in fence gaps used for sage hens in mating season (about March in Atsa territory). The sage hens are said to have a dance at this time and it is on "dance ground" that fences were built.

120. To: A rabbit net was supported on sticks about 8 feet above water or just at tops of tules, usually across an opening in the tules. Just before dawn the ducks were frightened so as to be captured as they flew up. Wa: - (Smith, notes). Ki: I was told the birds were scared when they got under net, becoming entangled as they flew up. Kelly, 89, was told a supporting stick was pulled out so that the birds caught their heads in mesh as the net fell.

W [223]

123. To: - (BS).

126. Ki: One edge staked down (Kelly, 89).

127. To: Net supported over spring on sticks so that it would fall when the birds flew against it. Hunter hid in a pit near by to frighten the birds at the right time. At: PS pointed out that sage hens, rabbits, and antelope only go to water at certain times of year—when too little dew, food too dry, days too hot, etc.—so that opportunities for netting over water were limited.

N [825]

137. Ki: Antelope disguise worn in order to approach "dancing" sage hens at mating season

[P. 423 (BD)]

223 (Kelly, 89). Tg: In early times one disguised man was killed because another hunter mistook him for real antelope. Since then antelope disguise considered dangerous and so little used.

143. Owens Valley: + (Steward, 254, fig. 2, which represents general Paiute "figure 4" type trigger for deadfall trap).

224 150. To: - (LP). At: The only pitfall used was a pit 8 or 10 inches deep dug just at the entrance to ground-hog hole. In the spring when the young rodents first came from their burrow they fell in pit. Being young and weak they could not get out.

Booths and Blinds

223 155. Ki: + (Kelly, 90).

156. Owens Valley: + (Steward, 255): "blinds resembling wickiups or summer houses."

159. To: - (LP).

160. Ki: + (Kelly 89): near "dance" ground.

165. Ki: Sage hens struck with stick as they "danced"; young geese and mud hens caught by hand (Kelly, 89-90). To: Sometimes disguised head and walked with body submerged until a duck's legs could be seized from under the water.

Decoys and Disguises

Decoy called tüa.

178-191. Wd: Checked with SC and BJ.

180. Owens Valley: - (Steward, 255), although Steward cites Simpson's description of their use on Carson (p. 85) and Walker (p. 480) lakes. To: Lowie, 198, fig. 1, shows duck decoy from Fallon. Similar specimen obtained by me is now in U. C. Anthr. Museum. Ki: + from 1 informant, - from others (Kelly, 90). Lovelock Cave: + (Loud, 49, and pls. 33, 34). Tg: Informant had heard about stuffed-duck decoys and thought that old-time Tagö had used them, but he was not sure and had never seen one although he was about 80 years of age. Wa: + (Smith, notes).

181. Ki: Strings were attached to decoy (Kelly, 90).

183. Wa: - (Smith, notes).

183-187, 189. Ki: + (Kelly, 82).

Waterfowl Hunting

192. To: Fledglings and flightless adults of certain species hunted by numerous Indians in [501] tule balsas on Carson Lake (Curtis, 15, 73). Paviotso: Lowie, 197, describes 2 types of communal waterfowl hunting; both methods were similarly described by my informants. When mud hens were too fat to fly they were driven on to the land and caught when they tried to hide. Owens Valley: - (Steward, 255).

194b. Owens Valley: - (Steward, 255). Ts: Rabbit net was stretched near shore to keep birds from running too far. When net was not used fowl were allowed to hide under brush and

[p. 424(A)]

223 then were picked up. Even in bands where net present, it was not always used.

197. Ki: + (Kelly, 89): antelope disguise worn while hunting fowl in order to approach game.

200. Ki: + (Kelly, 89): "dancing" sage hens were approached by hunter wearing antelope disguise.

Miscellaneous

224 201. Owens Valley: - (Steward, 255).

208. Wd: - (SC).

204. Wd: - (SC).

209. Owens Valley: + (Steward, 255).

210. To: Entrance to hole was closed with brush so that the jack rabbit could not dash out when smoked. He would try to work through the brush, but would be suffocated.

217. Ts: Hawk wing called tüso´ŏp°.

[177] 221. To: Denied by LP, who said flooding out of rodents learned from white people. Wd: (SC).

222. To: - (LP).

Eagle and Other Catching

223 223. Ts: Aeries owned by individual families and descended from father to son. Usually there were plenty of eagles. There was no idea of communal ownership.

225. At: A dry rattling hide was tied to a rope, lowered into an eagle nest, and moved around to frighten the young unprotected birds. The young eagles tried to fly away but were captured when they fell to the ground.

231 229. Tg, Ki: The young eagles, as with babies, were tied in a cradle. They were tied thus wherever they were moved.

240. Owens Valley: + (Steward, 257): eagles "raised in small wickiups."

223 242. Owens Valley: + (Steward, 257).

244. Ts: Wing feathers were taken only when old eagles, which could not fly as a result of gorging too much rabbit meat, were discovered and killed.

244a. Owens Valley: + (Steward, 257).

231 248. Ku: A small bird called scalp bird (tsonomö) was sometimes kept in a cage. It was not the mockingbird (toga sugu), which the Shoshone kept. Tg: Hawks were caught when young and tamed so that they stayed uncaged around camp.

Fishing

226 252a. Loud (156) mentions two genera of
[134] trout for area we are considering: mountain trout (Coregonus williamsoni) and big Pyramid trout (Salmo henshawi). To, TŌ: Trout were
[133] caught by Toe in both Walker and Pyramid lakes. These lakes are slightly brackish from mineral springs in them as well as from evaporation.

[P.424 (B)]

115 131 and raised at Lakeview, Ore., at the head of Goose Lake, testified that the Paiute he was descended from not only hunted on the western slopes of the Warners around Goose Lake, but also hunted even farther west, in Drew's Valley and around Dog Lake. In a little valley which John did 222 not know an English name for, some eight miles west of Lakeview, the 224 Paiute obtained camas and other tubers, wild plums, wild onions, 131 ground-hogs and deer. John had also heard of Paiutes utilizing the [223] Chewaucan River-Summer-Abert lakes country for waterfowl at Chewaucan in the marsh, deer around Summer Lake, and ducks and deer and field rabbits at Abert Lake. Of Silver Lake and its food resources he said, "I don't know much about it," indicating that it was outside the range of his people (Reno Transcript, pp. 173-182, 184-185).

49. For early references to Northern Paiute in Surprise and Warner 114 valleys see Elliott, Ogden Journals, vol. II, p. 220; Frémont, Report, p. 212; Delano, Across the Plains, p. 89; Reed and Gaines, Gold Rush, vol. I, pp. 310, 577-578 and fns., pp. 624-627 and fns.; Williamson, Report of Reconnaissance made in 1849, pp. 20-21; Abbot, Report, p. 27; Drew, Official Report, p. 10; NA, BIA, OS, Letters Received 1869, H-18 (Huntington's detailed account of his 1868 visit to eastern Oregon, with remarks on Capt. Warner's death at Warner Lake in 1849); Indian Affairs on the Pacific, p. 28; Protection Afforded, pp. 12-14 (a notable account of Hot Spring [Surprise] and Pi-ute [Warner] valleys and the Indians encountered there, in 1854, by Capt. Jesse Walker); Drew, ibid., pp. 9-15, 24 (also an excellent account, for 1864); Gatschet, Klamath Indians, pt., I, 28ff.; RSW 1867 [CDS #1327] p. 69 (Maj. Gen. George Crook's report on Surprise and Warner valleys). For accounts of the Surprise Valley Paiute from 1870-1877 when they were intermittently on the Klamath Reservation see fns. for 3. 2; for a recent account of them see Kelly, Surprise Valley Paiute.

50. The Army officer was Gen. Benjamin Alvord, commanding the 105 Department of the Columbia. In April, 1864, Alvord wrote to Col. R. F. 114 Maury, commanding at Fort Dalles, Ore., "Any feasible and practical 648 scheme of getting the Snakes under our control will command instant 423 attention...They are a roving, nomadic race...a tribe hard to tame, not accustomed to a fixed place of abode, have no homes and no country; cannot by treaty surrender any lands, for they claim none. Such is supposed to be their condition." Huntington, with a Snake treaty in the off- 114 ing, immediately controverted Alvord's statement, asserting that the 423 Snakes had a sense of owning land, and that they claimed "all the land 648 embraced in southeastern Oregon, together with parts of Idaho, Utah, and perhaps [sic] Nevada" (WR, pt. 2, pp. 810, 836-837). Statements made by numerous Northern Paiute witnesses in 1951 at the Reno hearings go far to substantiate Gen. Alvord's remarks (Reno Transcript, pp. 15, 30,

[P. 5]
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MAKING A TULE AND CATTAIL BOAT

124 396 In order to secure a tule boat for the Nevada State Museum, the author arranged to have one made by Jimmie and Wezzie George, Paviotsos of the Toedokado Band of Stillwater, Nevada. The boat was built in a marshy area north of Stillwater known locally as Dutch Bill.

Jimmie George and Sam Dick, Wezzie's father, made boats when they were young. Hammy Kent, on whose property the boat was made, said that as a boy [182] (around 1920) he had seen many such boats pulled out on the banks of the Stillwater marshes to dry. Since that time boat making has been abandoned and they are never seen today.

396 Jimmie had gone to Dutch Bill the day before to gather the tules. The car could not be driven close to the tule piles so he and Wezzie carried them on their backs [182] in the old fashioned way to the area where they planned to cut and soak the cattails.

Jimmie cut the cattails and tied them into large bunches. When he had collected enough of them, he pushed them under water with a bucket. Soaking the cattails toughens them. He explained that dry cattails and tules are much stronger than the green plants. For this reason boats were always made during the winter.

396 283 The boats were made of two large bundles of tules lashed together with ropes of twisted cattails. Cattails were used to make the ropes because, though tules are round and pithy and therefore very bouyant, they have no strength. Two bunches of cattails were used to make one rope. The tips of the two bunches were placed in opposite directions and the bunches twisted together. The length of the rope was determined by the length of the overlap measuring from the butt ends. When a quantity of ropes had been made, a large bundle of tules was piled up and the ropes twisted around the bundle to tie it together. To secure the tips the ropes were not knotted but the ends were twisted together and tucked into the tules. After the first bundle was tied Jimmie and Wezzie sorted out the cattails which would [52] make good ropes to tie the second bundle and began to twist them into another [223] set of ropes. While they were working, a pair of noisy ducks brought on a burst [825] of conversation. Wezzie said that when the wind blows the ducks fly a lot and that was the time when her father hunted them. He would hide among the reeds in the marsh and shoot them as they flew overhead. When it is warm and not windy, the ducks are lazy, just as people are. Then they sit in one place all day and do not fly. When the ropes had been prepared, Wezzie helped Jimmie tie the second bundle of tules. Each bundle was tied in five different places.

396 Next the tips of the two tule bundles were tied together. Wezzie and Jimmie drew up the prow of the boat and while Wezzie held it, Jimmie tied it. With a knife Jimmie trimmed off the uneven lengths of tules from the prow. Then Wezzie waited by the boat while Jimmie gathered more cattails. Jimmie used a manila rope to tie the stern of the boat. Manila rope slips more easily than cattails, thereby permitting a tighter tie. When the stern was tied snugly he then replaced the manila rope with a cattail one. After it was tied he trimmed the stern of the boat to make it round. When questioned, Jimmie said he had never seen a boat pointed on both ends.

Wadátkuht

222 [251] up when they were needed. Usually when they were dug up they were easier to crack as they had swollen.

Both "Sour-dock" and "Pig Weed" were eaten as greens. An aquatic plant called masaidup (possibly watercress) was also eaten fresh.

227 Bone fish hooks were used and were called túta m. Kitty Joaquin could not recall what they looked like but said that "some old men still make them for use in Pyramid Lake". It seems probable that she had reference to bone gorge hooks.

An "A" frame type dip net was used for catching fish from a tule balsa on Honey Lake and its sloughs.

The informants did not say that they used conical fish traps but they had seen ones of willow used by a few Paiute people around Pyramid Lake. Fisherman were called hakaigiad.

226 Both Long Valley Creek and the sloughs in the delta of Susan River were considered to be good places to fish. Types of fish caught include a sucker (ak'wugh°), a small "trout" (pakwi), large trout (agai), and catfish (not native), (musungíh pakwi, "whisker trout").

262 Birds eaten by the Wadátkuht include the small blue heron (wasá), the white swan (wohit), the Canadian honker (nagút), ducks (pöhü), avocets (kutí kuti) and blackbirds (pakoduhpa). [223] Pelican, duck and geese eggs were gathered in the swampy region near the mouth of the Susan River.

Small mammals eaten by the Wadátkuht include the porcupine (möhü or tsagüd), Golden-mantled squirrel (tabá), chipmunk (wóda'), wild cat (tuhu), badger (huna), and marmot (kidü). Several types of rabbits, especially the jackrabbit, were of considerable importance to the Wadátkuht.

224 Rabbit drives were usually made in the fall and winter. A long net held up by a series of sticks was used for this purpose. A number of people would drive the rabbits into the net while several men watched the net. When a rabbit hit the net he became enmeshed because the net fell on him. The men tending the net killed the rabbits and hung them by their heads from a belt around their waists.

Rabbits were attracted to the hunter who made a "kissing" sound with his lips. This sound was similar to that made by

Wadátkuht

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Love Charm. Some old men mixed some sort of herbs and put it on their hands and then they patted and touched young women and girls so that the girls would be doped and go to sleep. They became infatuated with the old men and were willing to sleep with them. Some women are said to have had this sort of charm over men.

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Hunting Charm. When a Wadátkuht killed a deer he buried the bladder, sinup, where he killed the animal. The bladder was buried behind the first log, rock or bush nearby. As the bladder was buried, the hunter said to it: "Yan^{a}kas^{a} nu^{u} maiyudua", "I will find you here." By doing this the hunter was assured of finding a deer at this same spot when he chose to return.

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Kitty said that a Wadátkuht man used to catch owls and eagles by painting his naked body and by singing in front of the birds perched nearby. As he sang he moved slowly toward the bird until he was close enough to grasp it with his hands.

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Supernatural Helpers. Ike told the following stories of individuals who had superhuman abilities given them by their power, or helper. Johnny Monday left Fort Bidwell one morning, and around noon he got to Summit Lake. Here he ate lunch and rested for a bit and then started on. He got to Fort McDermitt that evening at sundown. A conservative estimate of the distance he would have had to travel is about 140 miles. It was dove, ihov^{i}, of whom he dreamed when he got his power, and it was this bird that made him so fleet of foot. The last time Ike saw this old man was around 1924, which suggests that Johnny may have been born around 1850, or somewhat earlier.

Black Jack gave his blanket to Bob Dodge to carry on the latter's horse with him. Black Jack said that he would start on ahead on foot and that Bob Dodge could catch up with him on the horse. Bob went out and caught and saddled his horse and set out shortly thereafter. He did not catch up with Black Jack until he got to Potato Patch, about 32 miles north of Nixon, Nevada and about 31 miles south of Gerlach. Black Jack was resting when Bob found him. They both rested here for awhile and then Black Jack told Bob to go catch the horse and when he (Bob) caught up with him, he could give him (Black Jack) a ride behind the saddle. Bob caught the horse and began to follow Black Jack's tracks. The tracks looked as if he were merely walking, not running. Bob galloped and trotted his horse but did not catch up with